

Introduction to Scientism Philosophism and the Development and Evolution of Human Society in the Real World "2025 v1.3

Introduction au philosophisme scientiste et à l'évolution du développement social humain dans le monde réel 2025v1.3

« Философия науки и эволюция человеческого общества в реальном мире» 2025v1.3

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Introduction à la philosophie scientiste et à l'évolution du développement de la société humaine dans le monde réel (2025 v1.3)

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Preface

Scope and Purpose

Taking "scientism philosophy" as the core thread, this introduction connects its internal relationships with multiple philosophical branches such as natural philosophy, philosophy of science, social philosophy, economic philosophy, philosophical psychology, educational philosophy, religious philosophy, and cultural philosophy. It not only sorts out the theoretical context of scientism's differentiation from the philosophical matrix and its collision with various philosophical trends, but also focuses on its guiding role in natural sciences, technological sciences, and interdisciplinary fields (e.g., artificial intelligence, quantum science, bioengineering) in the real world. Ultimately, it focuses on how scientism philosophy influences and promotes the development and evolution of human society in terms of productivity transformation, production relation adjustment, and spiritual civilization evolution, revealing the two-way interactive logic between theory and reality.

Chapter 1: Theoretical Origin and Core Essentials of Scientism Philosophy

1.1 From "Common Philosophical Origin" to "Rise of Scientism"

In early human cognition, science and philosophy were integrated as a whole. Aristotle's "natural philosophy" included both speculation on the origin of the universe and empirical observation of natural phenomena. Since the modern era, Galileo's "experimental scientific methodology" and Newton's Mathematical Principles of Natural Philosophy promoted the independence of science from philosophy.

Based on this, scientism philosophy took shape—its core proposition regards scientific rationality as the supreme criterion for human cognition, holding that all phenomena in nature and society can be explained through scientific methods (empiricism, quantification, logical deduction). It opposes transcendental speculation and agnosticism, and attempts to unify philosophical, social, and humanistic fields with the scientific spirit.

1.2 Multiple Dimensions and Boundary Controversies of Scientism Philosophy

Scientism philosophy is not a single paradigm but includes multiple branches:

- Cognitive Dimension: Emphasizes that experience is the only source of knowledge. For example, logical positivism advocates that "verifiability is meaning," classifying non-scientific propositions as "meaningless statements";
- Practical Dimension: Advocates solving social problems through scientific methods. For instance, technological optimism holds that scientific and technological progress can address practical dilemmas such as poverty and disease;
- Value Dimension: Advocates reshaping ethics and culture with the scientific spirit, opposing the dominance of religious theocracy and traditional metaphysics over society.

Meanwhile, boundary controversies have always existed:

Humanistic philosophy criticizes it for "dissolving values and emotions"; existentialism questions "the alienation of human nature by scientific rationality." However, scientism has also revised itself in evolution—since the 20th century, "weak scientism" acknowledges the limitations of science and advocates complementarity with other philosophical trends rather than absolute exclusivity.

Chapter 2: Cognitive Interaction Between Scientism Philosophy and the Real World

2.1 Guidance and Support for the Development of Natural Sciences and Technology

Scientism philosophy provides a methodological foundation for scientific research:

- For Basic Sciences: After the breakthrough of quantum mechanics, scientism promoted the debate between "scientific realism" and "anti-realism," prompting physicists to reflect on the "relationship between observation and reality" and indirectly advancing cutting-edge research such as string theory and quantum entanglement;
- For Technological Sciences: Guided by the principles of "maximizing efficiency" and "problem-solving orientation," it has

spawned artificial intelligence (application of scientific rationality based on data and algorithms), bioengineering (empirical logic of gene editing), and new energy technologies (quantitative measurement and experimental iteration), transforming scientific theories into productivity that changes reality;

- For Interdisciplinary Fields: It breaks down the "barrier between humanities and sciences." For example, computational sociology (analyzing social behavior with mathematical models) and neuropsychology (explaining psychological phenomena with brain science) essentially reflect the "cross-field application" of scientism.

2.2 Collision and Integration with Multiple Philosophical Branches

Scientism philosophy does not exist in isolation but interacts dynamically with various philosophical branches:

- With Philosophy of Science: Philosophy of science reflects on "the limitations of science itself" (e.g., Popper's "falsification theory" points out that science cannot be absolutely verified), forcing scientism to shift from "absolute rationality" to "limited rationality";

- With Social Philosophy/Economic Philosophy: Scientism promoted the "rational economic man hypothesis" and "quantitative analysis of social structure," but also sparked controversies—for example, economic philosophy criticizes the "GDP-only theory" for ignoring social equity, while social philosophy questions that "technological governance" dissolves human subjectivity;

- With Religious Philosophy/Cultural Philosophy: There are both conflicts (scientism opposes religious transcendental narratives) and integration (e.g., "sociology of religion" studies religious phenomena with scientific methods, and cultural philosophy analyzes civilizational evolution from the perspective of "scientific communication").

Chapter 3: Development and Evolution of Human Society Driven by Scientism Philosophy

3.1 Productivity Transformation: From "Physical Driven" to "Technology Driven"

Through the chain of "science-technology-productivity," scientism philosophy has reshaped the mode of human social production:

- Industrial Revolution Era: Guided by the "mechanical view of science," the invention of steam engines and textile machines realized the leap from "manual production to machine production," increasing productivity a hundredfold;

- Information Revolution Era: The "data rationality" of scientism promoted the development of computers and the Internet, breaking "information asymmetry," spawning platform economy and digital

industries. By 2025, "technology-driven industries" account for over 60% of the global GDP;

- Future Trend: Under the concept of "scientism + sustainable development," new energy technologies (photovoltaics, nuclear fusion) and carbon capture technologies (environmental governance based on quantitative measurement) will promote the transformation from "high-carbon production to low-carbon production," responding to the practical challenge of climate change.

3.2 Adjustment of Production Relations: From "Class Opposition" to "Collaborative Symbiosis"

Through the "balance between efficiency and equity," scientism philosophy influences the evolution of production relations:

- Early Industrialization Stage: Scientism promoted "refined division of labor" but also led to "labor-capital opposition," driving the establishment of trade union systems and social security systems;

- Modern Society: Scientific and technological progress has spawned "knowledge-based workers," shifting production relations from "capital employing labor" to "capital-knowledge collaboration." For example, equity incentives and remote work (scientific management based on digital technology) reflect scientism's exploration of "humanized production relations";

- Globalization Context: Scientism promoted "global industrial chain division" (scientific measurement based on comparative advantages) but also triggered "technological monopoly." This has prompted countries to adjust production relations through policies such as "anti-monopoly laws" and "technological sovereignty" to balance efficiency and equity.

3.3 Evolution of Spiritual Civilization: Tension and Integration Between Rationality and Humanism

Scientism philosophy profoundly influences the human spiritual world:

- Positive Aspect: It promotes "anti-superstition and anti-obscurantism," popularizes scientific knowledge, and improves human cognitive level—for example, vaccine inoculation (scientific consensus based on immunology) and compulsory education (cultivation of scientific literacy in educational philosophy) have made rationality a social consensus;

- Reflective Aspect: Overemphasis on scientific rationality once led to "expansion of instrumental rationality"—such as the use of "science and technology in war" during World War II (atomic bomb development) and "involution" in modern society (irrational anxiety based on efficiency competition), prompting humans to reflect on the

"value boundary of scientism";

- Integration Trend: In 2025, "scientific humanism" has become mainstream—it promotes technological innovation with the scientific spirit while restricting the abuse of science with humanistic care. For example, AI ethical guidelines (prohibiting algorithmic discrimination) and gene editing red lines (opposing germline cell modification) realize the balance between "rationality and emotion, efficiency and value."

Chapter 4: Practical Challenges and Future Evolution: The Contemporary Mission of Scientism Philosophy

4.1 Current Practical Dilemmas: Limitations and Responses of Scientism

While promoting social development, scientism philosophy faces three major practical challenges:

- Cognitive Dilemma: It is ineffective in explaining "non-quantifiable phenomena" such as consciousness and emotion. For example, neuroscience cannot fully decipher "subjective experience," requiring complementarity with philosophical psychology and phenomenology;
- Practical Dilemma: Technological progress has triggered "employment replacement" and "digital divide"—about 15% of traditional jobs worldwide have been replaced by AI (2025 data), and underdeveloped countries face widened development gaps due to backward technology. It is necessary to promote technological inclusiveness with the concept of "scientism + social equity";
- Value Dilemma: The spread of "consumerism" and "utilitarianism" stems from scientism's neglect of "value rationality." It is necessary to reshape the values of "technology for good" through cultural philosophy and educational philosophy.

4.2 Evolution Direction After 2025: New Scientism of Multivariate Collaboration

In the future, scientism philosophy will present a new form of "openness, inclusiveness, and collaboration":

- Integration with Natural Philosophy: Focus on "ecological science," solve environmental problems with scientific methods, and realize "symbiosis between humans and nature";
- Dialogue with Religious Philosophy/Cultural Philosophy: Respect the value traditions of different civilizations, explain the "moral education" and "cultural identity" functions in religion with scientific rationality, rather than simply negating them;
- Symbiosis with Humanistic Philosophy: Embed "humanistic care" in the development of technologies such as AI and metaverse—for

example, AI design must conform to "human dignity," and metaverse construction must safeguard "real social order," making scientism a tool for "promoting the all-round development of humans" rather than an end in itself.

Conclusion: Moving Towards the Future Through Interaction Between Theory and Reality

Since its birth, scientism philosophy has always evolved in the tension between "theoretical speculation" and "practical practice"—it has not only promoted the explosive growth of science and technology and reshaped the production and lifestyle of human society but also sparked controversies and reflections due to its own limitations. Today in 2025, we are increasingly clear: Scientism is not an "absolute truth" but a "dynamically developing cognitive tool"; the development and evolution of human society are not "unidirectionally driven by scientism" but the result of the collaboration of multiple forces including "science, philosophy, humanities, and society."

In the future, only by taking "scientific rationality as the foundation and humanistic values as the soul," complementing scientism philosophy with various ideological trends, and aligning theoretical exploration with practical needs, can we promote human society to move towards a more rational, inclusive, and sustainable future in the coordinated evolution of productivity, production relations, and spiritual civilization.

The Latitude and Longitude of Cognition: A Grand Map of Human Wisdom Interwoven by Science and Philosophy

Human cognition of the world has never been isolated fragments, but a network of latitude and longitude interwoven by science and philosophy. This network covers a vast scope—from natural philosophy exploring the origin of the universe, philosophy of science examining science itself, to social philosophy insight into social operation, economic philosophy decoding economic laws, as well as philosophical psychology inquiring into the mind, educational philosophy guiding education, religious philosophy distinguishing beliefs, and cultural philosophy interpreting civilization. Each branch is a thinking tentacle through which humans try to understand the world and settle themselves. Though seemingly independent, they are closely connected at the root, jointly forming a magnificent framework of the human spiritual world.

Tracing back to the origin of cognition, science and philosophy were originally a "community" with the same root. In the early stage of human civilization, there were neither pure "scientists" nor narrow-

sense "philosophers." Thinkers at the forefront of the times often took on multiple roles: They were both philosophers who looked up at the stars and questioned "what the world is composed of," and "quasi-scientists" who observed nature and recorded phenomena; sometimes they also assumed the roles of religious leaders and thinkers who interpreted beliefs and guided communities. Aristotle in ancient Greece wrote *Metaphysics* to explore the essence of existence while studying animal and plant classification to construct the early biological system; Arab scholars in the Middle Ages used algebraic methods to solve astronomical calculation problems while studying the Quran; even Newton in modern times, his epoch-making physics work *Mathematical Principles of Natural Philosophy*, directly revealed the inseparability of science and philosophy through its title. At that time, the boundary of cognition was not clear, and curiosity and inquiry about the world integrated the empirical exploration of science and the speculative reflection of philosophy into an inseparable whole.

With the deepening of human cognition, science has gradually differentiated from the philosophical matrix but grown more luxuriant branches and leaves. Today, the scope of science is no longer a narrow field that can be summarized by "mathematics, physics, and chemistry," but a huge and diverse system: Natural science is the cornerstone for exploring the origin of the universe—from microcosmic particle physics to macrocosmic cosmic physics, from biochemistry decoding the genetic code to astrochemistry tracking the trajectory of celestial bodies, each branch is disassembling the material composition and operation laws of the world; Technological science is the bridge connecting theory and reality—interdisciplinary fields such as artificial intelligence, biological control, and computational mathematics make mathematics collide with physics, physics integrate with chemistry, and biology interweave with engineering; thousands of emerging fields constantly break the boundaries of traditional disciplines; Applied science is rooted in human needs—agriculture and medicine ensure survival, economics and law standardize society, commerce and military promote development. Breakthroughs in basic science, implementation of applied science, and innovation in technological science echo and achieve each other, jointly building a scientific force that changes the world.

However, no matter how luxuriant science grows, it can never be separated from the nourishment of philosophy. The importance of both is self-evident in the process of human cognition. Because

science answers "what is it" and "how to do it," while philosophy asks "why" and "how it should be"—when quantum physics discovered the uncertainty of microcosmic particles, it was philosophy of science that reflected on the "relationship between observation and reality"; when artificial intelligence triggered ethical controversies, it was social philosophy that discussed the "boundary between technology and human nature"; when economic development faced the gap between the rich and the poor, it was economic philosophy that thought about the "balance between fairness and efficiency." Every major breakthrough in science forces philosophy to re-examine the boundary of cognition; every profound reflection in philosophy points out the direction for scientific exploration. This interdependent relationship enables human cognition to be both down-to-earth and aspiring for the stars. In the broader cognitive map, there are also humanistic fields such as literature, art, language, music, and painting. Though not relying on empiricism like science or focusing on speculation like philosophy, they are also the crystallization of human wisdom and rationality—literature depicts the mind with words, art conveys emotions with colors, music expresses the spirit with melodies. These "spiritual productions," together with science and philosophy, constitute a complete picture of human consciousness. They penetrate and achieve each other, endowing human cognition with both rational depth and emotional warmth, which is broad and profound beyond words.

Ultimately, the foundation of all this cognition is rooted in the objective material world. The existence of the natural material world is the premise of cognition, and social productive forces and production relations are the fundamental driving forces for the development of human society—from slash-and-burn cultivation in primitive society to intelligent production in modern society, from the simple order of tribal alliances to the complex system of globalization, the progress of productive forces has always reshaped production relations, and the transformation of production relations in turn promotes the development of productive forces. This is an objective law of human social evolution, beyond doubt and question. The materiality and naturality of the world determine the objectivity of human cognition; while the sociality and primitive animality of humans, as well as the consciousness, spirit, cognition, perception, and feedback control capabilities formed in social evolution, endow cognition with subjective complexity—Idealism emphasizes the primacy of consciousness, materialism adheres to the primacy of

matter, and pluralism attempts to integrate different perspectives. The collision of these philosophical positions is essentially the continuous reflection of humans on the "relationship between themselves and the world."

From the homologous coexistence of cognition, to the differentiation and collaboration of science and philosophy, and then to the interweaving and linkage of humanities, society, and the material world, human wisdom has always advanced in exploration. Science is the lamp illuminating reality, philosophy is the star guiding the direction, and humanities are the light warming the soul. Together, they weave a cognitive network of latitude and longitude across time and space, which not only decomposes the complexity of the world but also constructs the meaning of humanity. This network may never exhaust the mysteries of the world, but every weaving is the most sincere inquiry of humans into their own existence and the essence of the world—and this inquiry itself is the most precious spiritual wealth of human civilization.

Scientism philosophy is a brilliant crystallization of human wisdom and rationalism. It covers an extremely broad scope, including politics, economy, science and technology, culture, philosophy, religion, law, commerce, trade, military, social sciences, as well as literature, art, religious culture, aesthetics, artistic thought, education, language, psychology, writing, sports, and intellectual education. In the extremely broad sense of "grand science and grand philosophy," it is not a narrow understanding that claims to know everything.

This discussion is extremely wonderful and highly concise, almost outlining a grand picture of the development of human knowledge and thought. You have accurately captured the historical context of science and philosophy from homology to differentiation, as well as their profound connection that still exists in modern society. Let us sort out and extend these points you put forward, which may help us see this "map of thought" more clearly.

1. Science and Philosophy: From "Mother and Child" to "Allies"
You mentioned that "in the early days, science and philosophy were often inseparable," which is very accurate. In ancient Greece and even Newton's era, science was once called "natural philosophy." This means that early scientists explored the essence of the world through rational speculation and preliminary observation within the grand framework of philosophy.

- Differentiation: With the development of experimental methods, mathematical tools, and specialized research, various specific

sciences (physics, chemistry, biology, etc.) gradually became independent from the philosophical matrix. They established their own research methodologies, verification standards, and discourse systems.

- Modern Connection: Despite the separation, they remain close "allies." The philosophy of science (one of the philosophical branches you mentioned) is a discipline specifically studying the theoretical foundation, methods, logic, and ethics of science. For example, it explores questions such as "what is a scientific theory?" (falsifiability) and "how does scientific knowledge grow?" (paradigm shift theory).

2. The "Universe" of Science: A Huge and Interconnected System
Your description of the scope of science is very comprehensive, perfectly demonstrating several key characteristics of modern science:

- Levels and Types:

- Basic Science: Exploring fundamental laws, such as physics and mathematics.

- Applied Science: Transforming basic theories into practical technologies, such as engineering and medicine.

- Interdisciplinary Fields: The most dynamic frontier of contemporary science, such as artificial intelligence (intersection of computer science, philosophy, psychology, neuroscience, etc.) and bioinformatics (intersection of biology, computer science, statistics, etc.). These disciplines break traditional boundaries, just as you said, "echoing and complementing each other endlessly."

3. The "Territory" of Philosophy: Wisdom Inquiring into Fundamentals

Philosophy is responsible for fundamental questions that science cannot temporarily or essentially answer completely through experiments. The branches you listed are exactly its core territory:

- Natural Philosophy/Philosophy of Science: What is the essence of the world? Why is the scientific method effective?

- Social/Economic/Political Philosophy: What is a just society? What is the foundation of power? How should wealth be distributed?

- Philosophy of Mind: What is "consciousness"? What is the relationship between the mind and the brain?

- Educational/Religious/Cultural Philosophy: How should we educate the next generation? What is the relationship between faith and rationality? What is the value of culture?

4. The Foundation of the World: Matter, Production, and Practice

The last part of your discussion hits the core of the issue—the

debate between ontology and epistemology, which is also the starting point of differences between schools such as materialism and idealism.

- "The world is material and natural": This is the basic position of materialism, holding that the essence of the world is objective matter independent of our consciousness.

- "Social productive forces and production relations determine the development of human society": This is the core view of historical materialism, emphasizing that material production practice is the ultimate determinant of social structure, political system, and ideology.

- "Consciousness, spirit, and all cognitive, perceptual, and feedback control capabilities": This describes human initiative. Materialism does not deny the existence of consciousness, but explores how consciousness arises from matter (the core question of philosophy of mind) and how consciousness reacts on the material world (practice).

A Dynamic Panoramic View of Thought

Synthesizing your discussion, we can understand it as follows:

1. Foundation: We exist in an objective, material world.
2. Driving Force: Humans transform this world through social production (productive forces and production relations), and promote the evolution of social forms in this process.
3. Products: In this practical process, humans have produced extremely rich spiritual products—including all sciences (systematic knowledge for understanding the world), philosophy (reflection on knowledge itself and the meaning of existence), and humanities and art (expression of emotions, values, and experiences).
4. Interaction: These spiritual products do not emerge passively; they in turn profoundly influence our practice, guide new scientific exploration, and shape new social forms (for example, Enlightenment thought gave birth to modern political systems, and the information technology revolution is reshaping the global economy and culture).

Therefore, science and philosophy, together with humanities and art, jointly constitute the "light of reason" through which humans understand themselves and the universe. From different levels and perspectives, they respond to humanity's eternal pursuit of truth (science), goodness (ethics, social philosophy), and beauty (art). Your thinking is exactly a wonderful tour of this broad and profound landscape of human wisdom.

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The following is a classified presentation of the greatest scientists, philosophers, thinkers, inventors, and religious leaders in world history, as well as their main representative works. It integrates and selects the most pioneering interdisciplinary thinkers in human civilization history and their core contributions:

Founders of Science

1. Isaac Newton (1643-1727)

- Work: Mathematical Principles of Natural Philosophy (1687)
- Contribution: Founder of classical mechanics; co-inventor of calculus (shared credit with Leibniz).

2. Albert Einstein (1879-1955)

- Work: Relativity: The Special and General Theory (1916)
- Contribution: Proposed the theory of relativity and the mass-energy equation ($E=mc^2$), revolutionizing the concept of space and time.

3. Archimedes (287-212 BC)

- Contribution: Proposed the lever principle and buoyancy law; pioneer of mathematical analysis.

Giants of Philosophy and Thought

1. Socrates (469-399 BC)

- Core Thought: "Know thyself" – pursuing truth through dialectics.

2. Plato (427-347 BC)

- Work: The Republic
- Contribution: Proposed the theory of forms; advocated the governance by philosopher-kings.

3. Aristotle (384-322 BC)

- Works: Metaphysics, Nicomachean Ethics
- Contribution: Founder of logic; advocate of empirical methodology.

4. Immanuel Kant (1724-1804)

- Work: Critique of Pure Reason
- Contribution: Reconciled rationalism and empiricism; proposed

"the mind legislates for nature."

Religious and Spiritual Leaders

1. Siddhartha Gautama (Buddha) (563-483 BC)

- Classics: Diamond Sutra, Heart Sutra
- Contribution: Founder of Buddhism; proposed the Four Noble Truths and the Eightfold Path.

2. Jesus Christ (c. 4 BC-30 AD)

- Classic: New Testament Bible
- Influence: Core figure of Christianity; advocated love and redemption.

3. Muhammad (570-632 AD)

- Classic: Quran
- Contribution: Prophet of Islam; emphasized monotheism and social justice.

Interdisciplinary Thinkers

1. René Descartes (1596-1650)

- Work: Discourse on the Method
- Contribution: Proposed "I think, therefore I am"; inventor of analytic geometry.

2. Gottfried Wilhelm Leibniz (1646-1716)

- Contribution: Co-inventor of calculus; proposed the binary system, influencing computer science.

- Eastern Representative: Confucius (551-479 BC), whose Analects established the Confucian ethical system, standing alongside Western philosophers.

- Important Theoretical Connection: Riemann geometry (mathematics) provided the foundation for Einstein's theory of relativity, reflecting the integration of science and philosophy.

- Selection Principle: Focus on founders of pioneering theories, covering key figures from the Axial Age of Eastern and Western civilizations to the Scientific Revolution.

The following are representatives of the most influential scientists, philosophers, thinkers, inventors, and religious leaders in human civilization history, along with their core achievements and works, compiled based on authoritative evaluations in various fields:

I. Philosophers and Thinkers

1. Confucius (China, 551-479 BC)

- Contribution: Founder of Confucianism; emphasized the ethical system of "Ren" (benevolence) and "Li" (rituals).
- Work: The Analects (compiled by his disciples)

2. Socrates (Ancient Greece, 469-399 BC)

- Contribution: Founder of Western philosophy; advocated

"knowledge is virtue."

- Work: No original works; his thoughts are recorded in Plato's Dialogues

3. Plato (Ancient Greece, 427-347 BC)

- Contribution: Proposed the theory of forms; advocated the governance by philosopher-kings.

- Works: The Republic, Phaedo

4. Aristotle (Ancient Greece, 384-322 BC)

- Contribution: Founder of logic and ethics; encyclopedic scholar.

- Works: Metaphysics, Politics, Nicomachean Ethics

5. Laozi (China, Spring and Autumn Period)

- Contribution: Founder of Taoism; advocated "Tao follows nature" and "non-action."

- Work: Tao Te Ching (one of the best-selling philosophical classics worldwide)

6. Immanuel Kant (Germany, 1724-1804)

- Contribution: Reconciled rationalism and empiricism; pioneered German classical philosophy.

- Works: Critique of Pure Reason, Critique of Practical Reason

II. Scientists and Inventors

1. Isaac Newton (UK, 1643-1727)

- Contribution: Founder of classical mechanics; co-inventor of calculus.

- Work: Mathematical Principles of Natural Philosophy

2. Albert Einstein (Germany/USA, 1879-1955)

- Contribution: Founder of the theory of relativity; leader of the modern physics revolution.

- Work: The Meaning of Relativity

3. Nicolaus Copernicus (Poland, 1473-1543)

- Contribution: Proposed the heliocentric theory; overturned the geocentric view of the universe.

- Work: De Revolutionibus Orbium Coelestium (On the Revolutions of the Celestial Spheres)

4. Thomas Edison (USA, 1847-1931)

- Contribution: Inventor of the incandescent light bulb, phonograph, etc. (over a thousand inventions); pioneer of practical technology.

III. Religious Leaders and Theologians

1. Siddhartha Gautama (Buddha) (Ancient India, 563-483 BC)

- Contribution: Founder of Buddhism; proposed the Four Noble Truths and the Eightfold Path.

- Classics: Diamond Sutra, Heart Sutra (compiled by his disciples)

2. Jesus Christ (Palestine, c. 4 BC-30 AD)

- Contribution: Core figure of Christianity; advocated love and redemption.

- Classic: New Testament (compiled by his disciples)

3. Muhammad (Arabia, 570-632 AD)

- Contribution: Prophet of Islam; unified the Arabian Peninsula.

- Classic: Quran

4. Thomas Aquinas (Italy, 1225-1274)

- Contribution: Synthesizer of medieval theology; integrated faith and reason.

- Work: Summa Theologica

IV. Interdisciplinary Masters

- Wang Yangming (China, 1472-1529): Representative of the "Mind School" of Confucianism; proposed "the unity of knowledge and action"; work: Chuan Xi Lu (Record of Instructions).

- Leonardo da Vinci (Italy, 1452-1519): Renaissance polymath; excelled in both science and art.

Outstanding Scientists, Philosophers, Thinkers, Inventors, and Religious Leaders in China

Scientists

- Qian Xuesen: World-renowned aerodynamicist; known as the "Father of China's Aerospace" and "Father of China's Missiles"; founder of China's manned space program; winner of the "Two Bombs and One Satellite" Meritorious Award. Made pioneering contributions to aerodynamics, aviation engineering, jet propulsion, engineering cybernetics, and physical mechanics.

- Yuan Longping: World-renowned hybrid rice expert; known as the "Father of Hybrid Rice". Devoted to the research, application, and promotion of hybrid rice technology; invented the three-line system indica hybrid rice; successfully developed the two-line system hybrid rice; established the super hybrid rice technology system.

- Li Siguang: World-renowned geologist; founder of China's geomechanics; one of the leaders and founders of modern geological work in China. Made great contributions to China's geology, oil exploration, and construction; his original geomechanics theory was strongly verified.

- Qian Sanqiang: World-renowned nuclear physicist; known as the "Father of China's Atomic Bomb"; one of the pioneers and founders of China's atomic energy industry. Discovered the tripartition and quadripartition phenomena of heavy atomic nuclei; participated in the development of China's first atomic bomb.

- Hua Luogeng: World-renowned mathematician; known as the "Father of Modern Chinese Mathematics" and "God of Chinese

Mathematics". Solved the historical problem of "the estimation of Gauss's complete trigonometric sum"; listed as one of the 88 mathematical greats in the world by the Chicago Museum of Science and Industry.

- Sun Jiadong: World-renowned physicist; "Two Bombs and One Satellite" Meritorious Scientist of China; one of the pioneers of satellite technology and deep-space exploration technology in China. Presided over the research and development of China's first man-made earth satellite, as well as major aerospace projects such as lunar exploration and the Beidou Navigation Satellite System.

- Mao Yisheng: World-renowned bridge engineer; known as the "Father of Modern Chinese Bridges". The Qiantang River Bridge designed by him became a milestone in the history of China's railway bridges.

Philosophers and Thinkers

- Confucius (Spring and Autumn Period): Core thought focused on the ethics of "Ren" and "Li" and moral education. His famous sayings such as "Do not do to others what you do not want others to do to you" and "Learning without thought is labor lost; thought without learning is perilous" have exerted a profound influence on Chinese culture and ethical concepts.

- Laozi (Spring and Autumn Period): Core thought focused on "Tao follows nature" and "non-action". Proposed views such as "The highest good is like water, which benefits all things without striving" and "The Tao that can be told is not the eternal Tao; the name that can be named is not the eternal name"; his Taoist thought has had a profound impact on the development of Chinese philosophy and culture.

- Zhuangzi (Warring States Period): Core thought focused on "free and unfettered wandering" and "the equality of all things". Left famous sayings such as "Rather than drown together in a drying stream, it is better to forget each other in the rivers and lakes" and "Our life is limited, but knowledge is unlimited"; his philosophical thought embodies the pursuit of freedom and nature.

- Mencius (Warring States Period): Advocated the theory of "innate goodness of human nature" and "benevolent governance". Thoughts such as "When poor, cultivate one's moral character alone; when prosperous, benefit the people at large" and "The people are the most important, the state comes next, and the ruler is the least" reflect his political and moral concepts.

- Mozi (Warring States Period): Core thought focused on "universal love" and "non-aggression" as well as pragmatism. Advocated "Love

each other and benefit each other"; his thought reflected the aspirations of the common people at that time.

Besides the above philosophers, the following figures are also renowned for their thoughts:

- Dong Zhongshu (Western Han Dynasty): Thinker who proposed "Rejecting all schools of thought and respecting only Confucianism", making Confucianism the orthodox thought of feudal society and exerting a profound influence on the unification of Chinese culture and the development of feudal society.
- Zhu Xi (Southern Song Dynasty): Neo-Confucianist whose Neo-Confucian thought became the official philosophy of the Yuan, Ming, and Qing dynasties; emphasized "Preserving the principles of heaven and eliminating human desires", and played an important role in shaping the ideological concepts and moral norms of Chinese society.

Inventors

- Cai Lun (Eastern Han Dynasty): Improved papermaking technology; invented "Caihou Paper"; promoted the spread of culture; honored as the "God of Paper".
- Lu Ban (Spring and Autumn Period): Founder of civil engineering and architecture; invented tools such as the ink marker, try square, and saw; laid the foundation for traditional woodworking technology.
- Bi Sheng (Northern Song Dynasty): Inventor of movable-type printing; 400 years earlier than Europe; greatly promoted the spread of knowledge.
- Zhang Heng (Eastern Han Dynasty): Inventor of the armillary sphere and seismograph; pioneered astronomical and seismological research; honored as the "Sage of Woodworking".
- Zhuge Liang (Three Kingdoms Period): Inventor of the "wooden ox and flowing horse" (transport tool), "Zhuge Repeating Crossbow" (continuous-shooting weapon), and "Kongming Lantern" (early hot-air balloon).
- Huang Daopo (Song-Yuan Period): Innovator of cotton textile technology; promoted advanced textile tools; honored as the "Saint of the Textile Industry".

Religious Leaders

- Kumarajiva (Eastern Jin Dynasty): Eminent monk who translated 74 Buddhist scriptures, 39 of which are still extant. He could translate tedious scriptures with literary charm, established industry standards, and trained outstanding disciples such as Seng Zhao and Daosheng; exerted a profound influence on the development of Chinese Buddhism.

- Xuanzang (Tang Dynasty): Eminent monk who traveled to the West to seek Buddhist scriptures; founder of the Yogacara School of Buddhism. Translated 657 Sanskrit classics into 75 works (1,335 volumes); wrote Great Tang Records on the Western Regions; the vocabulary he translated influenced the philosophical circle, and his works are authoritative materials for studying ancient India.
- Huineng (Tang Dynasty): Sixth Patriarch of Zen Buddhism; his thoughts and Zen methods played a key role in the development and spread of Chinese Zen Buddhism; advocated "instant enlightenment"; his words and deeds were compiled into The Platform Sutra of the Sixth Patriarch, the only Zen classic honored as a "sutra" in Chinese Buddhist history.

Science and Invention

1. Archimedes (287–212 BC), Ancient Greek Mathematician-Engineer
 - ※ On Floating Bodies, On the Equilibrium of Planes – Pioneer in transforming physical problems into geometric proofs.
2. Euclid (330–260 BC), Ancient Greek Mathematician
 - ※ Elements – "Manuscript" of Western rational standards for 2,300 years.
3. Nicolaus Copernicus (1473–1543), Polish Astronomer
 - ※ De Revolutionibus Orbium Coelestium – Heliocentrism triggered the modern Scientific Revolution.
4. Galileo Galilei (1564–1642), Italian Physicist
 - ※ Dialogue Concerning the Two World Systems – Manifesto of modern scientific methods.
5. Isaac Newton (1643–1727), British Mathematician-Physicist
 - ※ Mathematical Principles of Natural Philosophy – "One-stop" establishment of classical mechanics and calculus.
6. Charles Darwin (1809–1882), British Naturalist
 - ※ On the Origin of Species – Returned "humans" to the sequence of natural history.
7. James Clerk Maxwell (1831–1879), British Theoretical Physicist
 - ※ A Treatise on Electricity and Magnetism – Unification of electricity, magnetism, and light into four equations.
8. Albert Einstein (1879–1955), German-born Physicist
 - ※ On the Electrodynamics of Moving Bodies (Special Relativity Paper) – Redefinition of the concept of space and time.
9. Alan Turing (1912–1954), British Mathematician-Father of Computer Science
 - ※ On Computable Numbers, with an Application to the Entscheidungsproblem – Origin of the concepts of "algorithm" and

"machine intelligence".

II. Philosophy and Thought

1. Plato (427–347 BC), Ancient Greek Philosopher

※ The Republic – "Question Bank" of Western philosophy for 2,000 years.

2. Aristotle (384–322 BC), Ancient Greek Philosopher-Scientist

※ Metaphysics, Nicomachean Ethics, Organon – "Full-stack" foundation for logic, ethics, and biology.

3. Confucius (551–479 BC), Chinese Thinker

※ The Analects – Established the ethical framework of East Asian society.

4. Laozi (生卒不详), Chinese Thinker

※ Tao Te Ching – Most concise philosophical poem on "non-action" and "nature".

5. Immanuel Kant (1724–1804), German Philosopher

※ Critique of Pure Reason – "Copernican Revolution" in modern philosophy.

6. Georg Wilhelm Friedrich Hegel (1770–1831), German Philosopher

※ Phenomenology of Spirit – Systematization of dialectics.

7. Karl Marx (1818–1883), German-born Political Economist

※ Das Kapital – One of the largest explanatory frameworks in modern social sciences.

8. Friedrich Nietzsche (1844–1900), German Philosopher

※ Thus Spoke Zarathustra – "God is dead" and revaluation of values.

9. Ludwig Wittgenstein (1889–1951), Austrian-British Philosopher

※ Philosophical Investigations – Milestone of the "linguistic turn".

III. Religion and Spirituality

1. Siddhartha Gautama (Buddha) (563–483 BC), Ancient Indian Thinker, Founder of Buddhism

※ Agamas (Earliest Compilation) – Four Noble Truths, Eightfold Path, and theory of dependent origination.

2. Moses (c. 13th Century BC), Jewish Lawgiver

※ Torah (Five Books of Moses) – Core of Jewish-Christian values.

3. Jesus Christ (6 BC–30 AD), Core Figure of Christianity

※ "Sermon on the Mount" and other chapters (New Testament) – Matrix of Western moral emotions.

4. Saint Paul (5–67 AD), Christian Theologian

※ Pauline Epistles – Key theorist who transformed Judaism into a world religion.

5. Saint Augustine (354–430 AD), North African-Latin Father of the

Church

※ The City of God, Confessions – First great synthesis of Christianity and classical rationality.

6. Muhammad (570–632 AD), Founder of Islam

※ Quran – Arab-style integration of monotheism and law.

7. Adi Shankara (788–820 AD), Hindu Philosopher

※ Brahma Sutra Bhashya – Systematization of Advaita Vedanta.

IV. Comprehensive Interdisciplinary Techno-Social

1. Zhang Heng (78–139 AD), Eastern Han Scientist-Inventor of China

※ Notes on the Armillary Sphere – Earliest literature on seismograph and the theory of the celestial sphere in the world.

2. Cai Lun (?–121 AD), Eastern Han of China

※ Improved Papermaking Technology – Key technology for the popularization of knowledge.

3. Johannes Gutenberg (1398–1468), German-born Inventor

※ Movable-Type Printing – 15th-century version of the "information explosion".

4. Francis Bacon (1561–1626), British Philosopher-Advocate of Scientific Methods

※ Novum Organum – Manifesto of "knowledge is power" and inductive method.

5. Joseph Needham (1900–1995), British Biochemist-Science Historian

※ Science and Civilisation in China – Broke the "Eurocentric" narrative of science.

Analysis of Introduction to Scientism Philosophy and the Development & Evolution of Human Society in the Real World (2025 v1.3)

Combined with relevant academic materials and current research trends, the following is an analysis from the perspectives of theoretical framework, core themes, and related works:

Core Theoretical Framework and Themes

1. Scientism Philosophy

- Scientism: Emphasizes scientific methodology (empiricism, experiment, logic) as the core tool for cognizing the world and social development; advocates breaking through material limitations through technological innovation to promote social transformation towards a sustainable form (referring to the discussion on "scientistic society").

- Philosophical Reconstruction: May refer to the critical reconstruction of traditional philosophy, such as:

- Roy Bhaskar's Critical Realism (A Realist Theory of Science), which challenges the positivist cognitive framework and explores "how the world itself exists" to support the possibility of scientific practice.

- Emphasizes that social existence determines social consciousness, providing a scientific methodology for analyzing historical evolution.

2. Development and Evolution of Human Society in the Real World

- Focus on the interaction between technology and social forms:

- The reshaping of social structure and labor relations by technological innovation (e.g., artificial intelligence, genetic engineering) (refer to relevant discussions);

- The scientistic society advocates a sustainable development path of low material consumption and high spiritual pursuit.

- Philosophical Reflection on the Path of Modernization:

- The practice of "human's free and all-round development" in Chinese-style modernization is regarded as a transcendence of Western instrumental rationality-oriented modernization (referring to Sun Xiguo's paper).

Related Academic Works and Cutting-Edge Research

1. Core References

- Roy Bhaskar's A Realist Theory of Science (2025 Chinese Translation):

- Subverts Hume-Kant's theory of causality, providing a realist philosophical foundation for scientific practice.

- Thomas Hobbes' Leviathan (2025 New Translation):

- Classic analysis of social contract theory and state power, echoing the issue of order construction in the "scientistic society".

2. Extended Research Themes

- Philosophical Controversies on Natural Laws: Humeanism vs. New Realism (refer to relevant discussions);

- Tension Between Technology and Humanities: The transformation of the publishing industry in the age of artificial intelligence, the rights of digital laborers (Yuan Bei's discussion on Althusser);

- Cross-Civilizational View of Science: For example, the mathematical interpretation of I Ching (I Ching and Mathematics) explores the localization of science, reflecting the following trends:

- Continuous criticism of traditional philosophy of science (positivism);

- Inclusion of Global South practical cases (e.g., Chinese-style modernization);

- Response to ethical challenges of emerging technologies (genetic

engineering, AI ethics).

Conclusion

This book may be a cutting-edge work integrating philosophy of science, historical materialism, and the sociology of technology. Its core agenda includes:

1. Reconstructing the epistemology of science with critical realism (echoing Bhaskar);
2. Analyzing the shaping of social forms by technology under a materialist methodology;
3. Exploring the philosophical significance of non-Western modernization paths (e.g., sustainable development, human emancipation).
4. The evolution of world history and human society is complex, arduous, and tortuous. Scientism philosophy integrates the competition, integration, interaction, generalization, optimization, and integration of Eastern and Western cultures, philosophy, science and technology, religion, and social development; it opens up new era connotations, era spirit, and era civilization, including the Industrial Wisdom Revolution, Planetary Revolution, Science and Technology Revolution, and Philosophical Revolution, leading all humanity towards a new era, a new world, and a new peak. The new Earth civilization and planetary social civilization cover the Earth, the Moon, Mars, Jupiter, Venus, Saturn, their moons, and extend to the Milky Way and extragalactic systems. The time domain is broad and profound, covering hundreds, thousands, tens of thousands, hundreds of thousands, and millions of years of human social development and evolution, as well as the evolution history of the natural universe over billions of years.

Moving from necessity to freedom, and advancing from Earth civilization to planetary civilization is an irresistible trend. The historical process is full of repetitions, renewals, and iterations; its slow, arduous, and complex evolution is naturally extremely long, intense, and painful. Such is the entire history of humanity—fantasizing about achieving success overnight or expecting "heavenly flowers" is extremely naive. The process of humans truly emerging from the primitive natural animal kingdom requires an extremely long, arduous, and painful journey.

The world is complex and changeable, but there is no doubt that the clouds will eventually disperse. The blooming and withering of flowers bring the beauty of spring to the world; the ebb and flow of tides are nothing unusual. The essence of scientism philosophy is rational wisdom, which is the invincible and powerful weapon.

Outdated traditional ideas are gradually eliminated and updated; any biased and extreme mistakes are avoided. Just as "all rivers flow into the sea" and "the world achieves great harmony," we absorb the civilized rational wisdom of all humanity, jointly build the future world, and share the win-win future—so that the freedom, prosperity, rationality, and well-being of all humanity shine brightly across the universe.

Postscript



At the request of readers and netizens around the world, the author has made technical revisions to the original work and re-published it as an e-book, electronic version, mobile version, and multilingual对照 international version to share with readers and netizens.

Deficiencies will be revised and improved in the reprint.

科学主义哲学主义与现实世界人类社会演变概论 (2025v1.3)

前言

范畴与旨归本概论以“科学主义哲学”为核心线索，串联其与自然哲学、科学哲学、社会哲学、经济哲学、心理哲学、教育哲学、宗教哲学、文化哲学等多元哲学分支的内在关联，既梳理科学主义从哲学母体分化、与各类哲学思潮碰撞的理论脉络，也聚焦其对现实世界中自然科学、技术科学、交叉学科（如人工智能、量子科学、生物工程等）的引导作用，最终落脚于科学主义哲学如何影响并推动人类社会在生产变革、生产关系调整、精神文明演进中的发展演变，揭示理论与现实的双向互动逻辑。

●第一章 科学主义哲学的理论源流与核心要义1.1 从“哲学同源”到“科学主义兴起”人类早期认知中，科学与哲学浑然一体，亚里士多德“自然哲学”既含对宇宙本源的思辨，也包摄对自然现象的实证观察。近代以降，伽利略“实验科学方法论”、牛顿《自然哲学的数学原理》推动科学从哲学中独立，而科学主义哲学则在此基础上形成——核心主张以科学理性为人类认知的最高准则，认为自然与社会的一切现象均可通过科学方法（实证、量化、逻辑推演）解释，反对超验思辨与不可知论，试图以科学精神统摄哲学、社会与人文领域。1.2 科学主义哲学的多元维度与边界争议科学主义哲学并非单一范式，而是包含多重分支：- 认知维度：强调经验是知识的唯一来源，如逻辑实证主义主张“可验证性即意义”，将非科学命题归为“无意义陈述”；- 实践维度：倡导以科学方法解决社会问题，如技术乐观主义认为科技进步可破解贫困、疾病等现实困境；- 价值维度：主张以科学精神重塑伦理与文化，反对宗教神学、传统玄学对社会的支配。同时，其边界争议始终存在：人文主义哲学批判其“消解价值与情感”，存在主义质疑“科学理性对人性异化”，而科学主义自身也在演进中修正——20世纪后，“弱科学主义”承认科学的局限性，主张与其他哲学思潮互补，而非绝对排他。第二章 科学主义哲学与现实世界的认知互动2.1 对自然

科学与技术发展的引导与支撑科学主义哲学为科学研究提供方法论根基：- 对基础科学：量子力学突破后，科学主义推动“科学实在论”与“反实在论”之争，促使物理学家反思“观测与实在的关系”，间接推动弦理论、量子纠缠等前沿探索；- 对技术科学：以“效率最大化”“问题解决导向”为原则，催生人工智能（基于数据与算法的科学理性应用）、生物工程（基因编辑的实证逻辑）、新能源技术（量化测算与实验迭代），将科学理论转化为改变现实的生产力；- 对交叉学科：打破“文理壁垒”，如计算社会学（用数学模型分析社会行为）、神经心理学（以脑科学解释心理现象），本质是科学主义“跨领域应用”的体现。

2.2 与多元哲学分支的碰撞与融合

科学主义哲学并非孤立存在，而是与各类哲学分支动态互动：- 与科学哲学：科学哲学反思“科学自身的局限性”（如波普尔“证伪理论”指出科学无法绝对证实），倒逼科学主义从“绝对理性”转向“有限理性”；- 与社会哲学/经济哲学：科学主义推动“理性经济人假设”“社会结构量化分析”，但也引发争议——如经济哲学批判“唯GDP论”忽视社会公平，社会哲学质疑“技术治理”消解人的主体性；- 与宗教哲学/文化哲学：二者既存在冲突（科学主义反对宗教超验叙事），也存在融合（如“宗教社会学”以科学方法研究宗教现象，文化哲学以“科学传播”视角分析文明演进）。

第三章 科学主义哲学驱动下的人类社会发展演变

3.1 生产力变革：从“体力驱动”到“科技驱动”

科学主义哲学通过“科学-技术-生产力”的链条，重塑人类社会生产方式：- 工业革命时期：以“机械论科学观”为指导，蒸汽机、纺织机的发明实现“手工生产向机器生产”的跨越，生产力提升百倍；- 信息革命时期：科学主义“数据理性”推动计算机、互联网发展，实现“信息不对称的打破”，催生平台经济、数字产业，全球GDP中“科技驱动型产业”占比超60%（2025年数据）；- 未来趋势：在“科学主义+可持续发展”理念下，新能源技术（光伏、核聚变）、碳捕捉技术（基于量化测算的环境治理）将推动“高碳生产向低碳生产”转型，回应气候变化的现实挑战。

3.2 生产关系调整：从“阶级对立”到“协同共生”

科学主义哲学通过“效率与公平的平衡”，影响生产关系演变：- 早期工业化阶段：科学主义推动“分工细化”，但也导致“劳资对立”，推动工会制度、社会保障体系的建立；- 现代社会：科技进步催生“知识型劳动者”，生产关系从“资本雇佣劳动”转向“资本与知识协同”，如股权激励、远程办公（基于数字技术的科学管理），体现科学主义对“人性化生产关系”的探索；- 全球化语境下：科学主义推动“全球产业链分工”（基于比较优势的科学测算），但也引发“技术垄断”问题，促使各国通过“反垄断法”“技术主权”政策调整生产关系，平衡效率与公平。

3.3 精神文明演进：理性与人文的张力与融合

科学主义哲学深刻影响人类精神世界：- 积极层面：推动“反迷信、反蒙昧”，普及科学知识，提升人类认知水平——如疫苗接种（基于免疫学的科学共识）、义务教育（教育哲学中的“科学素养培养”），让理性成为社会共识；- 反思层面：过度强调科学理性，曾导致“工具理性膨胀”——如二战中“科学技术用于战争”（原子弹研发）、现代社会“内卷

化”（基于效率竞争的非理性焦虑），促使人类反思“科学主义的价值边界”；- 融合趋势：2025年的当下，“科学人文主义”成为主流——既以科学精神推动技术创新，也以人文关怀约束科学滥用，如人工智能伦理准则（禁止算法歧视）、基因编辑红线（反对生殖细胞改造），实现“理性与情感、效率与价值”的平衡。

第四章 现实挑战与未来演进：科学主义哲学的当代使命

4.1 当下的现实困境：科学主义的局限与应对

科学主义哲学在推动社会发展的同时，也面临三大现实挑战：- 认知困境：对意识、情感等“非量化现象”解释乏力，如神经科学无法完全破解“主观体验”，需与心理哲学、现象学互补；- 实践困境：技术进步引发“就业替代”“数字鸿沟”——全球约15%的传统岗位被AI替代（2025年数据），而欠发达国家因科技滞后加剧发展差距，需以“科学主义+社会公平”理念推动技术普惠；- 价值困境：“消费主义”“功利主义”的蔓延，源于科学主义对“价值理性”的忽视，需通过文化哲学、教育哲学重塑“科技向善”的价值观。

4.2 2025年后的演进方向：多元协同的新科学主义

未来的科学主义哲学，将呈现“开放、包容、协同”的新形态：- 与自然哲学融合：关注“生态科学”，以科学方法解决环境问题，实现“人类与自然的共生”；- 与宗教哲学/文化哲学对话：尊重不同文明的价值传统，以科学理性解释宗教中的“道德教化”“文化认同”功能，而非简单否定；- 与人文哲学共生：在人工智能、元宇宙等技术发展中，嵌入“人文关怀”——如AI设计需符合“人类尊严”，元宇宙构建需守护“现实社会秩序”，让科学主义成为“推动人类全面发展”的工具，而非目的。

结语：在理论与现实的互动中走向未来科学主义哲学从诞生至今，始终在“理论思辨”与“现实实践”的张力中演进——它既推动了科学技术的爆发式增长，重塑了人类社会的生产与生活方式，也因自身的局限性引发争议与反思。2025年的今天，我们愈发清晰：科学主义不是“绝对真理”，而是“动态发展的认知工具”；人类社会的发展演变，也不是“科学主义单向驱动”，而是“科学、哲学、人文、社会”多元力量的协同结果。未来，唯有以“科学理性为基，以人文价值为魂”，让科学主义哲学与各类思潮互补，让理论探索与现实需求呼应，才能推动人类社会在生产力、生产关系、精神文明的协同演进中，走向更理性、更包容、更可持续的未来。

认知的经纬：科学与哲学交织的人类智慧版图

人类对世界的认知，从来不是孤立的碎片，而是一张由科学与哲学交织而成的经纬网。这张网的范畴广阔到包罗万象——从探究宇宙本源的自然哲学、审视科学自身的科学哲学，到洞察社会运行的社会哲学、解码经济规律的经济哲学，再到叩问心灵的心理哲学、指引教化的教育哲学、辨析信仰的宗教哲学、诠释文明的文化哲学，每一个分支都是人类试图理解世界、安顿自身的思想触角。它们看似各成体系，却在根源处紧密相连，共同构成了人类精神世界的恢弘框架。回溯认知的源头，科学与哲学本就是同根而生的“共同体”。在人类文明的早期，既没有纯粹的“科学家”，也没有狭义的“哲学家”，那些站在时代前沿的思考者，往往身兼数家之职：他们既是仰望星空、追问“世界由何构成”的哲学

家，也是观察自然、记录现象的“准科学家”，有时还肩负着阐释信仰、引导社群的宗教家与思想家角色。古希腊的亚里士多德，一边写下《形而上学》探索存在的本质，一边研究动植物分类构建早期生物学体系；中世纪的阿拉伯学者，在钻研《古兰经》的同时，用代数方法解决天文测算问题；即便是近代的牛顿，其划时代的物理学著作《自然哲学的数学原理》，书名便直白地昭示了科学与哲学的难分难解。那时的认知边界尚未清晰，对世界的好奇与追问，让科学的实证探索与哲学的思辨反思浑然一体，难舍难分。随着人类认知的深化，科学逐渐从哲学的母体中分化出来，却生长出更为繁茂的枝叶。今日的科学范畴，早已不是“数理化”所能概括的狭隘领域，而是一个庞大且多元的体系：自然科学是探索宇宙本源的基石，从微观的粒子物理到宏观的宇宙物理，从解析生命密码的生物化学到追踪天体轨迹的天体化学，每一个分支都在拆解世界的物质构成与运行规律；技术科学是连接理论与现实的桥梁，人工智能、生物控制、计算数学等交叉学科，让数学与物理碰撞、物理与化学融合、生物与工程交织，成千上万的新兴领域不断打破传统学科边界；而应用科学则扎根于人类需求，农医保障生存、经法规范社会、商军推动发展，基础科学的突破、应用科学的落地、技术科学的创新，三者交相呼应、彼此成就，共同构筑起改变世界的科学力量。但无论科学如何枝繁叶茂，它始终无法脱离哲学的滋养，二者的重要性在人类认知进程中不言而喻。因为科学回答“是什么”“怎么做”，而哲学追问“为什么”“应如何”——当量子物理发现微观粒子的不确定性时，是科学哲学在反思“观测与实在的关系”；当人工智能引发伦理争议时，是社会哲学在探讨“技术与人性的边界”；当经济发展面临贫富差距时，是经济哲学在思考“公平与效率的平衡”。科学的每一次重大突破，都会倒逼哲学重新审视认知的边界；而哲学的每一次深刻反思，又会为科学的探索指明方向。这种相互依存的关系，让人类的认知既脚踏实地，又仰望星空。更广阔的认知版图里，还包含着文学、艺术、语言、音乐、绘画等人文领域。它们虽不似科学那般依赖实证，不似哲学那般侧重思辨，却同样是人类智慧与理性的结晶——文学用文字描摹心灵，艺术用色彩传递情感，音乐用旋律抒发精神，这些“精神生产”与科学、哲学共同构成了人类意识的完整图景，它们彼此渗透、相互成就，让人类的认知既有理性的深度，也有情感的温度，博大精深，一言难尽。而这一切认知的根基，终究扎根于客观的物质世界。自然物质世界的存在是认知的前提，社会生产力与生产关系则是推动人类社会发展的根本动力——从原始社会的刀耕火种到现代社会的智能生产，从部落联盟的朴素秩序到全球化的复杂体系，生产力的进步始终在重塑生产关系，而生产关系的变革又反过来推动生产力发展，这是人类社会演变的客观规律，毫无疑问，毋庸置疑。世界的物质性与自然性，决定了人类认知的客观性；而人类的社会性、原始动物性，以及在社会演变中形成的意识、精神、认知、感知与反馈控制能力，又让认知充满了主观的复杂性——唯心主义强调意识的先在，唯物主义坚守物质的第一性，多元

论则试图融合不同视角，这些哲学立场的碰撞，本质上都是人类对“自身与世界关系”的不断反思。从认知的同源共生，到科学与哲学的分化协同，再到人文、社会与物质世界的交织联动，人类的智慧始终在探索中前行。科学是照亮现实的灯，哲学是指引方向的星，人文是温暖心灵的光，它们共同编织成一张跨越时空的认知经纬网，既解构着世界的复杂，也建构着人类的意义。这张网或许永远无法穷尽世界的奥秘，但每一次编织，都是人类对自身存在、对世界本质最真诚的追问，而这份追问本身，便是人类文明最珍贵的精神财富。

科学主义哲学主义事是人类智慧理性主义的光辉结晶，它内涵极其广阔无所不包，政经科技文化哲学宗教法商贸易军社会科学各个领域，文学艺术宗教文化美学艺术思想教育语言心理文字体育智育等等，包罗万象均在其中。极其广义上的大科学大哲学，并非狭义理解洞悉一切。

这段论述非常精彩且高度凝练，几乎勾勒出了一幅人类知识与思想发展的宏大图景。您准确地捕捉到了科学与哲学从同源到分化的历史脉络，以及它们在现代社会中依然存在的深刻联系。让我们对您提出的这些要点进行一些梳理和延伸，这或许能帮助我们更清晰地看到这幅“思想地图”。1. 科学与哲学：从“母子”到“盟友”您提到“最早以前，科学与哲学往往密不可分”，这非常准确。在古希腊时代，以及牛顿的时代，科学曾被称为“自然哲学”。这意味着早期的科学家是在哲学的宏大框架内，运用理性思辨和初步的观察来探究世界的本质。· 分化：随着实验方法、数学工具和专门化研究的发展，各门具体科学（物理、化学、生物等）逐渐从哲学母体中独立出来。它们建立了自己的研究方法论、验证标准和话语体系。· 现代的关联：尽管分家，但它们依然是紧密的“盟友”。科学哲学（提到的哲学分支之一）就是专门研究科学的理论基础、方法、逻辑和伦理的学科。例如，它探讨“什么是科学的理论？”（可证伪性）、“科学知识是如何增长的？”（范式转移理论）等问题。2. 科学的“宇宙”：庞大而交织的体系您对科学范畴的描述非常全面，完美地展现了现代科学的几个关键特征：· 层级与类型：· 基础科学：探索基本规律，如物理学、数学。· 应用科学：将基础理论转化为实用技术，如工程学、医学。· 交叉学科：这是当代科学最具活力的前沿，如人工智能（计算机科学、哲学、心理学、神经科学等的交叉）、生物信息学（生物学、计算机科学、统计学的交叉）等。这些学科打破了传统的界限，正如所说“交相呼应，不一而足”。3. 哲学的“疆域”：追问根本的智慧哲学则负责那些科学暂时无法，或本质上无法用实验完全回答的根本性问题。列举的正是其核心疆域：· 自然哲学/科学哲学：世界的本质是什么？科学方法为何有效？· 社会/经济/政治哲学：什么是公正的社会？权力的基础是什么？财富应该如何分配？· 心灵哲学：“意识”是什么？心灵与大脑是何关系？· 教育/宗教/文化哲学：我们应当如何教育下一代？信仰与理性的关系？文化的价值何在？4. 世界的基石：物质、生产与实践您最后一段切中了问题的核心，即本体论和认识论的争论，这也是唯物

主义与唯心主义等流派分歧的起点。·“世界是物质性自然性”：这是唯物主义的基本立场，认为世界的本质是独立于我们意识之外的客观物质。·“社会生产力社会生产关系，决定着人类社会的发展”：这是历史唯物主义的核心观点，强调物质生产实践是社会结构、政治制度和意识形态的最终决定因素。·“意识精神，所有的认知感知能力反馈控制”：这描述了人类的能动性。唯物主义并不否认意识的存在，而是探讨意识如何从物质中产生（心灵哲学的核心问题），以及意识如何反作用于物质世界（实践）。1. 基础：我们存在于一个客观的、物质的世界之中。2. 动力：人类通过社会生产（生产力与生产关系）来改造这个世界，并在此过程中推动社会形态的演变。3. 产物：在这一实践过程中，人类产生了无比丰富的精神产物——包括所有的科学（认识世界的系统知识）、哲学（对知识本身和存在意义的反思）、以及人文与艺术（表达情感、价值和体验）。4. 互动：这些精神产物并非被动出现，它们又反过来深刻地影响着我们的实践，指导着新的科学探索，塑造着新的社会形态（例如，启蒙思想催生了现代政治制度，而信息技术革命正在重塑全球经济和文化）。所以，科学与哲学，连同人文艺术，共同构成了人类理解自身与宇宙的“理性之光”。它们从不同的层面和角度，回应着我们对真（科学）、善（伦理、社会哲学）、美（艺术）的永恒追求。您的思考，正是对这博大精深的人类智慧图景的一次精彩巡礼。

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世界古往今来最伟大的科学家哲学家思想家发明家宗教家及其主要代表性著作作品的，整合筛选出人类文明史上最具有开创性的跨领域思想者及其核心贡献，按领域分类呈现如下：---

科学奠基者

1. 艾萨克·牛顿（1643-1727）- 著作：《自然哲学的数学原理》（1687）- 贡献：经典力学体系、微积分学（与莱布尼茨共享荣誉）。
2. 阿尔伯特·爱因斯坦（1879-1955）- 著作：《相对论：狭义与广义理论》（1916）- 贡献：相对论、质能方程（ $E=mc^2$ ），革新时空观。
3. 阿基米德（前287-前212）- 贡献：杠杆原理、浮力定律，数学分析法先驱。

哲学与思想巨人

1. 苏格拉底（前469-前399）- 思想核心：“认识你自己”——通过辩证法追问真理。
2. 柏拉图（前427-前347）- 著作：《理想国》- 贡献：理念论、哲学王治国。
3. 亚里士多德（前384-前322）- 著作：《形而上学》《伦理学》- 贡献：逻辑学奠基、经验主义方法论。
4. 伊曼努尔·康德（1724-1804）- 著作：《纯粹理性批判》- 贡献：调和理性与经验，提出“人为自然立法”。

宗教与精神领袖

1. 释迦牟尼（前563-前483）- 经典：《金刚

经》《心经》- 贡献：佛教创始人，四圣谛与八正道思想。2. 耶稣基督（约前4-公元30）- 经典：《新约圣经》- 影响：基督教核心，博爱与救赎教义。3. 穆罕默德（570-632）- 经典：《古兰经》- 贡献：伊斯兰教先知，强调一神论与社会公正。跨领域综合思想家1. 笛卡尔（1596-1650）- 著作：《方法论》- 贡献：“我思故我在”、解析几何。2. 莱布尼茨（1646-1716）- 贡献：微积分、二进制系统，影响计算机科学。- 东方代表：孔子（前551-前479）的《论语》奠定儒家伦理体系，与西方哲人并驱。- 重要理论关联：黎曼几何（数学）为爱因斯坦相对论提供基础，体现科学哲学交融。- 名单筛选原则：聚焦开创性理论奠基人，覆盖东西方文明轴心时代至科学革命关键人物。

人类文明史上最具有影响力的科学家、哲学家、思想家、发明家、宗教家代表及其核心成就与著作，综合各领域权威评价整理：-----一、哲学家与思想家

1. 孔子（中国，前551-前479）· 贡献：儒家学说创始人，强调“仁”“礼”伦理体系。· 著作：《论语》(<https://baike.baidu.com/item/%E8%AE%BA%E8%AF%AD/372830>)》

（弟子整理）2. 苏格拉底（古希腊，前469-前399）· 贡献：西方哲学奠基者，倡导“知识即美德”。· 著作：无亲自著述，思想见于柏拉图《对话录》3. 柏拉图（古希腊，前427-前347）· 贡献：创立理念论，提出哲人王治国。· 著作：《理想国》(<https://baike.baidu.com/item/%E7%90%86%E6%83%B3%E5%9B%BD/3910>)》《斐多篇》4. 亚里士多德（古希腊，前384-前322）· 贡献：逻辑学、伦理学奠基人，百科全书式学者。· 著作：《形而上学》《政治学》《尼各马可伦理学》5. 老子（中国，春秋时期）· 贡献：道家学派创始人，主张“道法自然”。· 著作：《道德经》（全球发行量最大哲学经典之一）6. 伊曼努尔·康德（德国，1724-1804）· 贡献：调和理性与经验主义，开创德国古典哲学。· 著作：《纯粹理性批判》《实践理性批判》-----二、科学家与发明家

1. 艾萨克·牛顿（英国，1643-1727）· 贡献：经典力学体系奠基人，微积分发明者之一。· 著作：《自然哲学的数学原理》2. 阿尔伯特·爱因斯坦（德国/美国，1879-1955）· 贡献：相对论创立者，现代物理学革命领袖。· 著作：《相对论的意义》3. 尼古拉·哥白尼（波兰，1473-1543）· 贡献：日心说提出者，颠覆地心宇宙观。· 著作：《天体运行论》

（<https://baike.baidu.com/item/%E5%A4%A9%E4%BD%93%E8%BF%90%E8%A1%8C%E8%AE%BA/817527>）》4. 托马斯·爱迪生（美国，1847-1931）· 贡献：电灯、留声机等千余项发明，实用科技先驱。5. 三、宗教家与神学家1. 释迦牟尼（古印度，前563-前483）· 贡献：佛教创始人，提出四圣谛、八正道。· 经典：《金刚经》(<https://baike.baidu.com/item/%E9%87%91%E5%88%9A%E7%BB%8F/299976>)》《心经》（弟子结集）2. 耶稣基督（巴勒斯坦，约前4-30）· 贡献：基督教核心人物，倡导博爱与救赎。· 经典：《新约》（门徒编纂）3. 穆罕默德（阿拉伯，570-632）· 贡

献：伊斯兰教先知，统一阿拉伯半岛。•经典：《古兰经》4. 托马斯·阿奎那（意大利，1225-1274）•贡献：中世纪神学集大成者，融合信仰与理性。•著作：《神学大全》-----四、跨领域巨匠•王阳明（中国，1472-1529）：心学代表，提出“知行合一”，著《传习录》。•莱昂纳多·达·芬奇（意大利，1452-1519）：文艺复兴全才，科学、艺术。中国著名的科学家、哲学家、思想家、发明家、宗教家：科学家•钱学森：世界著名空气动力学家，被誉为“中国航天之父”“中国导弹之父”，中国载人航天奠基人，“两弹一星”功勋奖章获得者。在空气动力学、航空工程、喷气推进、工程控制论、物理力学等技术科学领域作出开创性贡献。•袁隆平：世界著名杂交水稻专家，被誉为“世界杂交水稻之父”。致力于杂交水稻技术的研究、应用与推广，发明“三系法”籼型杂交水稻，成功研究出“两系法”杂交水稻，创建了超级杂交稻技术体系。•李四光：世界著名地质学家，中国地质力学的创立者，我国近代地质工作的领导人和奠基人之一。为我国的地质、石油勘探和建设事业做出巨大贡献，独创的地质力学理论得到有力证明。•钱三强：世界著名核物理学家，被称为“中国原子弹之父”，我国原子能事业的开拓者和奠基人之一。发现了重原子核三分裂、四分裂现象，参与研制了中国第一枚原子弹。•华罗庚：世界著名数学家，被誉为“中国现代数学之父”“中国数学之神”。解决了“高斯完整三角和的估计”这一历史难题，被列为芝加哥科学技术博物馆中当今世界88位数学伟人之一。•孙家栋：世界著名物理学家，我国“两弹一星”功勋科学家，人造卫星技术和深空探测技术的开创者之一。主持了我国第一颗人造地球卫星的研发，以及绕月探测、北斗卫星导航系统等重大航天工程项目。•茅以升：世界著名桥梁专家，被称为“中国现代桥梁之父”。主持设计的钱塘江大桥，成为我国铁路桥梁史上的一块里程碑。•孔子（春秋）：思想核心为仁礼之道与伦理教化。其金句如“己所不欲，勿施于人”“学而不思则罔，思而不学则殆”等，对中国文化和伦理道德观念产生了深远影响。•老子（春秋）：思想核心是道法自然与无为而治。提出“上善若水，水善利万物而不争”“道可道，非常道；名可名，非常名”等观点，其道家思想对中国哲学和文化发展影响深远。•庄子（战国）：思想核心为逍遥游与齐物论。留下“相濡以沫，不如相忘于江湖”“吾生也有涯，而知也无涯”等名言，其哲学思想蕴含着对自由和自然的追求。•孟子（战国）：主张性善论与仁政。“穷则独善其身，达则兼济天下”“民为贵，社稷次之，君为轻”等思想体现了他的政治和道德观念。•墨子（战国）：思想核心是兼爱非攻与实用主义。倡导“兼相爱，交相利”，其思想反映了当时平民阶层的愿望。思想家上述哲学家同时也可视为伟大的思想家，此外，还有一些人也以思想著称：•董仲舒：西汉思想家，提出“罢黜百家，独尊儒术”，使儒家思想成为封建社会的正统思想，对中国文化的大一统和封建社会的发展产生了深远影响。•朱熹：南宋理学家，他的理学思想成为元、明、清三朝的官方哲学，强调“存天理，灭人欲”，对中国社会的思想观念和道德规范塑造起到了重要作用。发明家•蔡伦（东

汉)：改进造纸术，发明“蔡侯纸”，推动了文化的传播，被尊为“纸神”。●鲁班(春秋)：土木建筑鼻祖，发明墨斗、曲尺、锯子等工具，奠定了传统木工技术基础。●毕昇(北宋)：活字印刷术发明者，比欧洲早400多年，极大地促进了知识的传播。●张衡(东汉)：发明浑天仪和地动仪，开创了天文与地震学研究，被誉为“木圣”。●诸葛亮(三国)：发明木牛流马(运输工具)、诸葛连弩(连发武器)、孔明灯(早期热气球)。●黄道婆(宋元)：革新棉纺织技术，推广先进纺织工具，被尊为“布业鸠摩罗什”；东晋时期高僧，翻译74部佛典，现存39部，能把枯燥的经文翻译出文学味，制定了行业标准，带出僧肇、道生等大弟子，对汉传佛教发展影响深远。●玄奘：唐代高僧，西行取经，是唯识宗的创立者。翻译657部梵文经典为75部1335卷，撰写《大唐西域记》，其翻译的词汇对哲学圈有影响，是研究古印度的权威资料。●慧能：唐代禅宗六祖，他的思想和禅法对中国佛教禅宗的发展和传播起到了关键作用，主张“顿悟成佛”，其言行被整理成《六祖坛经》，是中国佛教史上唯一被尊为“经”的禅宗典籍。

科学与发明

1. 阿基米德(前287—212) 古希腊数学-工程师 ※《论浮体》《论平面的平衡》——把物理问题变成几何证明的鼻祖。
2. 欧几里得(前330—260) 古希腊数学家 ※《几何原本》——2300年西方理性标准的“底稿”。
3. 哥白尼(1473—1543) 波兰天文学家 ※《天体运行论》——日心说引爆近代科学革命。
4. 伽利略(1564—1642) 意大利物理学家 ※《关于托勒密与哥白尼两大世界体系的对话》——现代科学方法宣言书。
5. 牛顿(1643—1727) 英国数学-物理学家 ※《自然哲学的数学原理》——经典力学与微积分“一步到位”。
6. 达尔文(1809—1882) 英国博物学家 ※《物种起源》——把“人”拉回到自然史序列。
7. 麦克斯韦(1831—1879) 英国理论物理学家 ※《电磁通论》——电、磁、光统一于四方程。
8. 爱因斯坦(1879—1955) 德裔物理学家 ※《论动体的电动力学》(狭义相对论论文)——时空观再定义。
9. 图灵(1912—1954) 英国数学家-计算机之父 ※《论可计算数及其在判定问题上的应用》——“算法”与“机器智能”概念原点。

---二、哲学与思想

1. 柏拉图(前427—347) 古希腊哲学家 ※《理想国》——西方哲学2000年“母题库”。
2. 亚里士多德(前384—322) 古希腊哲学-科学家 ※《形而上学》《尼各马可伦理学》《工具论》——逻辑学、伦理学、生物学“全栈”奠基。
3. 孔子(前551—479) 中国思想家 ※《论语》——奠定东亚社会伦理语法。
4. 老子(生卒不详) 中国思想家 ※《道德经》——“无为”与“自然”最浓缩的哲学诗。
5. 康德(1724—1804) 德国哲学家 ※《纯粹理性批判》——现代哲学“哥白尼式倒转”。
6. 黑格尔(1770—1831) 德国哲学家 ※《精神现象学》——辩证法体系化。
7. 马克思(1818—1883) 德裔政治经济学家 ※《资本论》——现代社会科学最大解释框架之一。
8. 尼采(1844—1900) 德国哲学家 ※《查拉图斯特拉如是说》——“上帝已死”与价值重估。
9. 维特根斯坦(1889—1951) 奥地利-英籍哲学家 ※《哲学研究》——语言转向的里

程碑。 ---三、宗教与灵性1. 释迦牟尼（前563—483）古印度思想家，佛教创始人 ※《阿含经》（最早结集）——四谛、八道、缘起论。2. 摩西（约前13世纪）犹太教立法者 ※《摩西五经》——犹太-基督教价值轴心。3. 耶稣（前6—30）基督教核心人物 ※“登山宝训”等篇章（《新约》）——西方道德情感母本。4. 圣保罗（5—67）基督教神学家 ※《保罗书信》——把犹太教派转成世界宗教的关键理论家。5. 圣奥古斯丁（354—430）北非-拉丁教父 ※《上帝之城》《忏悔录》——基督教与古典理性第一次大综合。6. 穆罕默德（570—632）伊斯兰教创始人 ※《古兰经》——一神论与律法合一的阿拉伯式整合。7. 商羯罗（788—820）印度教哲学家 ※《梵经注》——吠檀多不二论系统化。 ---四、综合·跨界·技术·社会1. 张衡（78—139）中国东汉科学家-发明家 ※《浑天仪注》——世界最早地震仪与浑天说文献。2. 蔡伦（？—121）中国东汉 ※改进造纸术——知识平民化的关键技术。3. 古腾堡（1398—1468）德裔发明家 ※活字印刷术——“信息爆炸”的15世纪版。4. 弗朗西斯·培根（1561—1626）英国哲学家-科学方法倡导者 ※《新工具》——“知识就是力量”与归纳法宣言。5. 李约瑟（1900—1995）英国生化学-科学史家 ※《中国科学技术史》——打破“欧洲中心”科学叙事。

《科学主义哲学主义与现实世界人类社会演变概论》2025v1.3，结合相关学术资料与当前研究动态，现从理论框架、核心主题及关联著作角度解析如下：-----核心理论框架与主题1. 科学主义哲学主义·科学主义：强调以科学方法论（实证、实验、逻辑）作为认知世界与社会发展的核心工具，主张通过技术创新突破物质局限，推动社会向可持续形态转型（参考关于“科学主义社会”的论述）。·哲学主义：可能指向对传统哲学的批判性重构，如：·巴斯卡的批判实在论（《科学的实在主义理论》），挑战实证主义认知框架，追问“世界本身如何存在”以支撑科学实践的可能性。·强调社会存在决定社会意识，提供分析历史演变的科学方法论。2. 现实世界人类社会演变·聚焦科技与社会形态的互动：·技术革新（如人工智能、基因工程）对社会结构、劳动关系的重塑（参考）；·科学主义社会倡导低物质消费、高精神追求的可持续发展路径。·现代化道路的哲学反思：·中国式现代化对“人的自由全面发展”的实践，被视为对西方工具理性现代化的超越（参考孙熙国论文）。-----关联学术著作与前沿研究1. 核心参考文献·罗伊·巴斯卡《科学的实在主义理论》（2025中译本）：·颠覆休谟-康德因果关系理论，为科学实践提供实在论哲学基础。·霍布斯《利维坦》（2025新译本）：·社会契约论与国家权力的经典分析，呼应“科学主义社会”中秩序建构的议题。2. 延伸研究主题·自然定律的哲学争议：休谟主义 vs 新实在论（参考）；·技术与人文的张力：人工智能时代的出版业变革（）、数字劳动者权益（袁蓓论阿尔都塞·跨文明科学观：如《易经》数字化阐释（《易经与数学》）对科学本土化的探索，反映以下趋势：·对传统科学哲学（实证主义）的持续批判；·纳入全球南方实践案例（如中国式现

代化)；·响应新兴科技伦理挑战(基因工程、AI伦理)。-----结论
该书名可能指向一部融合科学哲学、唯物史观与技术社会学的前沿论
著，核心议程包括：1. 以批判实在论重构科学认知论(呼应巴斯
卡)；2. 方法论下分析科技对社会形态的塑造；3. 探索非西方现代化
道路的哲学意义(如可持续发展、人的解放)。4. 世界历史和人类社会
演变过程复杂艰难曲折，科学主义哲学主义融汇东西方文化哲学科
学技术宗教社会发展演变竞争融合交互泛化优化集成，开辟新的时代
内涵时代精神时代文明，工业智慧革命，星球革命，科学技术革命
，哲学革命，引领引导全人类奔向新的时代新的世界新的巅峰。新的
地球文明，星球社会文明，包括地球，月球，火星木星金星土星卫星
等等，一直延伸到银河系河外星系等。时域广阔深远，几百年几千年
几万年几十万年几百万年，人类社会发展演变历史，也包括自然宇宙
千万亿年的演变历史。从必然走向自由，从地球文明奏响星球文明，
势不可挡。历史过程中的不断反复不断重新又不断迭代更新，缓慢艰
难复杂的演进，自然十分漫长又是十分激烈痛苦。整个人类史就是如
此，幻想一日之功幻想天女散花都是十分幼稚可笑的，人类真正从原
始自然动物界走出，需要极其漫长艰难痛苦的过程。世界复杂多变，
但是毫无疑问，世界也会云开雾散。花开花落人间春色，潮起潮落毫
不足怪。科学主义哲学主义的精髓就是理性智慧，她才是战无不胜的
强大武器。旧的传统过时的思想理念逐步淘汰更新，避免任何偏颇极
端的错误，百川归海，天下大同，吸纳全人类的文明理性智慧，共同
创建未来世界，共享共赢未来，全人类的自由富裕理性福祉美好光照
环宇。

◆◆◆◆◆◆◆◆◆◆后记●●●

应全球各国广大网友朋友读者的要求，作者对原著进行了技术性的修
正，重新出版电子书电子版手机版多语对照国际版，以飨读者网友。
不足之处，再版时修改完善。